







1125(2) Gothic

Digitized by the Internet Archive  
in 2014

1125(2) Gothic  
1125(2) Gothic

The CORACKS

OF OUR LORD



LONDON 1848 Longman & Co



John ii. 1 — 11.

## Water turned into Wine.

**A**d the 3<sup>rd</sup>  
day there was a  
marriage in Ca-  
na of Galilee;  
and the mother  
of Jesus was there. And both  
Jesus was called, and his dis-  
ciples, to the marriage. And





when they wanted mine, the  
 mother of Iesus saith unto  
 him, They haue no mine. Je-  
 sus saith unto her, Woman,  
 what haue I to do with thee?  
 mine hour is not yet come. ¶  
 His mother saith unto the ser-  
 uants, Whatsoeuer he saith un-  
 to you, do it. And therewith  
 set their six waterpots of stone  
 after the manner of the purify-  
 ing of the Iewes, containing two  
 or three firkins apiece. Iesus  
 saith unto them, Fill the water-  
 pots with water. And they fill-  
 ed them up to the brim. ¶  
 And he saith unto them, Draw  
 out now, and bear unto the go-  
 uernor of the feast. And they  
 bare it. ¶ When the ruler of the  
 feast had tasted the water that  
 was made wine, and knew not  
 whence it was, (but the ser-



## WATER MADE WINE



vants which drew the water knew, the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; & his disciples believed on him.

## The Widow's Son restored to Life.

*Lu. vii. 11—17; Jo. iv. 46—53.*

And it came to pass the day after, that he went into a city called Nain; &

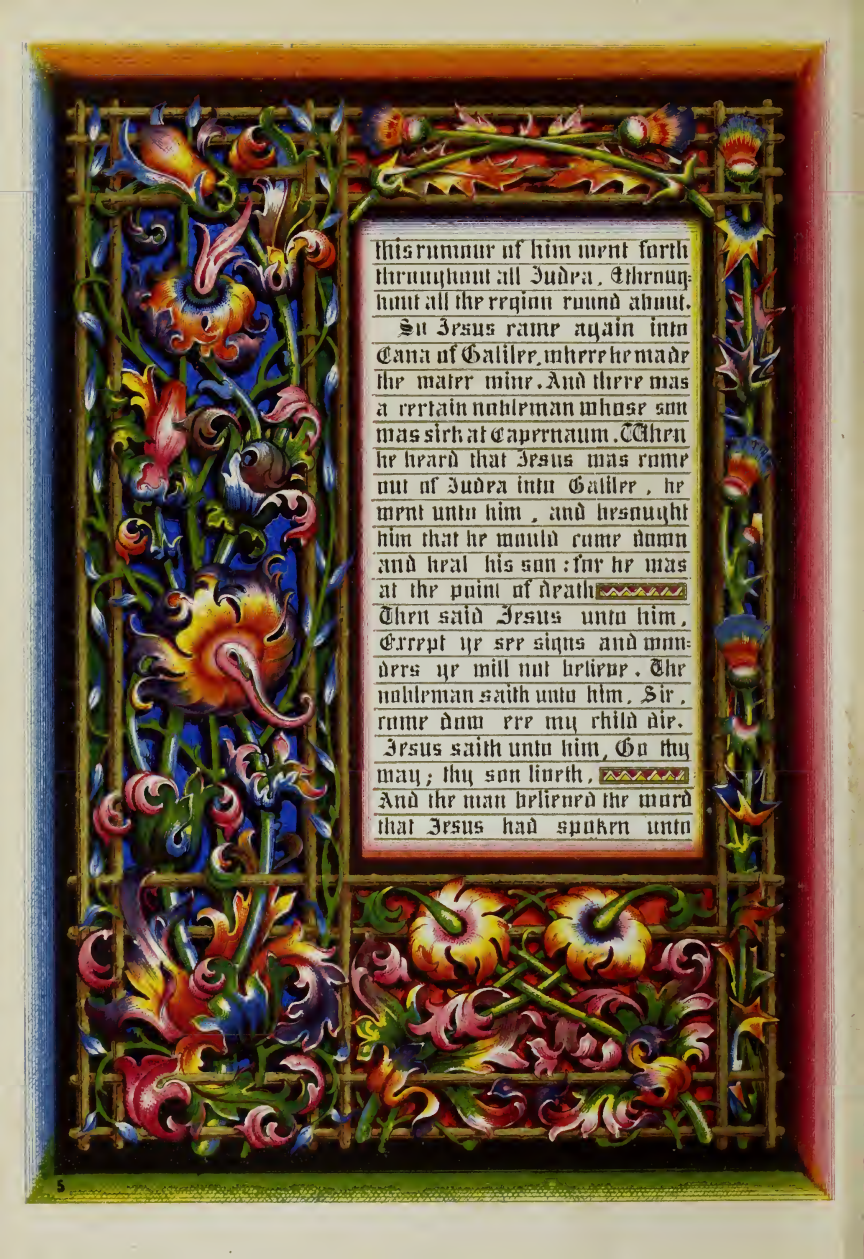




## THE WIDOW'S SON

many of his disciples went with him, and much people. **~~~~~**  
Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. **~~~~~**  
And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, & began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And







this rumour of him went forth  
throughout all Iudaea, & throug-  
hout all the region round about.

So Iesus came again into  
Cana of Galilee, where he made  
the water wine. And there was  
a certain nobleman whose son  
was sick at Capernaum. When  
he heard that Iesus was come  
out of Iudaea into Galilee, he  
went unto him, and besought  
him that he would come down  
and heal his son: for he was  
at the point of death. Then said Iesus unto him,  
Except ye see signs and mon-  
ders ye will not believe. The  
nobleman saith unto him, Sir,  
come down ere my child die.  
Iesus saith unto him, Go thy  
way; thy son lieth. And the man believed the word  
that Iesus had spoken unto



him, and he went his way, And  
as he was now going down, his  
servants met him, & told him,  
saying, Thy son lieth. Then  
enquired he of them the hour



when he began to amend. And  
they said unto him Yesterday,  
at the seventh hour, the fever  
left him.  So the father  
knew that it was at the same  
hour, in the which Jesus said  
unto him, Thy son lieth; and  
himself believed, and his whole  
house. 

THE CRIPPLE

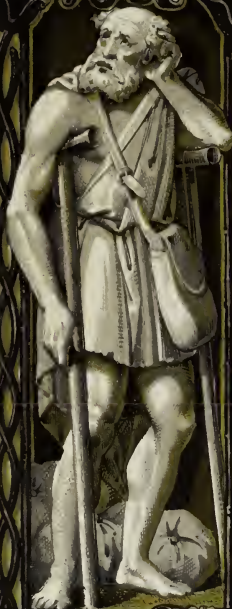
John v. 1-9.

The diseased Cripple  
at Bethesda cured.



After this  
therewasafeast  
of the Jews: &  
Jesus went up  
to Jerusalem.

Now there is at Jerusalem, by  
the sheep-market, a pool, which  
is called in the Hebrew tongue  
Bethesda, having five porches.  
In these lay a great multitude  
of impotent folk, of blind, halt,  
withered, waiting for the woo-  
ing of the water. For an angel  
went down at a certain season  
into the pool, and troubled the  
water: whosoever then first,  
after the troubling of the water,  
stepped in was made whole of





# RESTORED

whatsoever disease he had. And a certain man was there, which had an infirmity thirty & eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him. Will thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me in to the pool: but, while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, & walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.



Luke ii. 1—11.

**Miraculous  
Draught of Fishes.  
Mitreame**



in pass, that, as  
the people pres-  
sed upon him to  
hear the word of  
God, he stood by the lake of  
Genesaret, and saw many ships  
standing by the lake: but the  
fishermen were gone out of  
them, and were washing their  
nets. And he entered into one  
of the ships, which was Si-  
mon's, and prayed him that he  
would thrust out a little from  
the land. And he sat down, &  
taught the people out of the ship.  
~~And~~ When he had left  
speakings, he said unto Simon,  
Launch out into the deep, and







let down your nets for a draught.  
 And Simon answering, said  
 unto him, Master, we have  
 toiled all the night, and have  
 taken nothing: nevertheless,  
 at thy word I will let down  
 the net. And when they had  
 this done, they inclosed a great  
 multitude of fishes: and their



## DRAUGHT OF FISHES



net brake. And they beckoned  
unto their partners, which were  
in the other ship, that they  
should come and help them.  
And they came, and filled both  
the ships, so that they began  
to sink. ¶ Then Simon Peter  
saw it, he fell down at Jesus'  
knees, saying, Depart from  
me; for I am a sinful man,  
O Lord. For he was astonish-  
ed, and all that were with him,  
at the draught of the fishes  
which they had taken: I so was  
also James & John, the sons  
of Zebedee, which were part-  
ners with Simon. ¶ And  
Jesus said unto Simon, Fear  
not; from henceforth thou shalt  
catch men. ¶ And when they  
had brought their ships to land,  
they forsook all, and followed  
him. ¶





ONE SIK OF THE PALSY

Mark i. 40-42; ii. 1-12

Christ healeth a Lep-  
rous man, & one sick  
of the Palsy.



And there  
came a leper to  
him, beseeching  
him, and kneel-  
ing down to him,

and saying unto him, If thou  
wilt thou canst make me clean.  
And Jesus, moved with com-  
passion, put forth his hand, and  
touched him, & saith unto him,  
I will; be thou clean. And as  
soon as he had spoken, imme-  
diately the leprosy departed  
from him, and he was cleansed.

And again he entered into  
Capernaum, after some days;  
it was noised that he was in



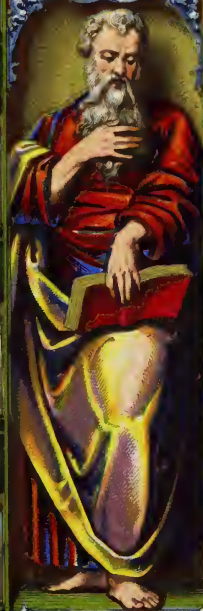
the house. And straightway  
 many were gathered together,  
 insomuch that there was no  
 room to receive them, no, not  
 so much as about the door: &  
 he preached the word unto them.  
 And they came unto him bring-  
 ing one sick of the palsy, which  
 was borne of four. **¶** And  
 when they could not come nigh  
 unto him for the press, they  
 uncovered the roof where he  
 was: and, when they had bro-  
 ken it up, they let down the bed  
 wherein the sick of the palsy lay.  
 When Jesus saw their faith, he  
 said unto the sick of the palsy,  
 Son, thy sins be forgiven thee.  
 But there were certain of the  
 scribes sitting there, & reason-  
 ing in their hearts, Why doth  
 this man thus speak blasphe-  
 mies? who can forgive sins but





God only? And immediately  
when Iraus perceived in his  
spirit that they so reasoned wi-  
thin themselves, he said unto them,  
Why reason ye these things in  
your hearts? Whether is it  
easier to say to the sick of the  
palsy, Thy sins be forgiven  
thee; or to say, Arise, and take  
up thy bed and walk? 00000

But that ye may know that the  
Son of man hath power on earth  
to forgive sins, (he saith to the  
sick of the palsy,) I say unto  
thee, Arise, and take up thy bed  
and go thy way into thine house.  
And immediately he arose, took  
up the bed, and went forth be-  
fore them all; insomuch that  
they were all amazed, & glori-  
fied God, saying, We never  
saw it on this fashion. 00000



FIVE THOUSAND FED

John vi. 5-14.

Five thousand fed.



Then Jesus

then lifted up his eyes, and saw a great company come unto him.



he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him: for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here which hath five barley loaves and two small fishes: but what are they among so many? And Jesus





## V. THOUSAND FED

said, Make the men sit down.  
Now there was much grass in  
the place. So the men sat down,  
in number about five thousand  
And Jesus took the loaves, &  
when he had given thanks, he  
distributed to the disciples, and  
the disciples to them that were  
set down, and likewise of the  
fishes as much as they would.

 When they were filled, he  
said unto his disciples, Gather up the  
fragments that remain, that nothing  
be lost. Therefore they gathered  
them together, and filled twelve  
baskets with the fragments of the  
five barley loaves, which re-  
mained over and above unto  
them that had eaten. 

Then those men, when they  
had seen the miracle that  
Jesus did, said,

This is of a truth



that Prophet that should come  
into the world .



**Christ Walketh on**

**the Sea**

**Ad straig-**


htway. Jesus coun-  
trained his disciples  
to get into a ship, and




to go before him into the other  
side, while he sent the multi-  
tudes away. And when he had  
sent the multitudes away, he  
went up into a mountain apart  
to pray: and when the evening  
was come, he was there alone.

**B**ut the ship was now  
in the midst of the sea, tossed  
with waves: for the wind was  
contrary. And in the fourth  
watch of the night, Jesus went  
unto them, walking on the sea.  
And when the disciples saw  
him walking on the sea, they  
were troubled, saying, It is a  
spirit; and they cried out for  
fear. But straightway Jesus  
spake unto them, saying, Be of  
good cheer; it is I; be not a-  
fraid. And Peter answered him  
and said, Lord, if it be thou,  
bid me come unto thee on the






water. And he said, Come.  
And when Peter was  
come down out of the ship, he  
walked on the water to go to  
Jesus. But when he saw the  
wind boisterous, he was afraid,  
and beginning to sink, he cried,  
saying, Lord, save me. And  
immediately Jesus stretched  
forth his hand, and caught him,  
and said unto him, O thou of  
little faith, wherefore didst  
thou doubt? and when they  
were come into the ship, the  
wind ceased. Then they that  
were in the ship came and wor-  
shipped him, saying. Of a  
truth thou art the Son of God.





Mark r. 46—52.

## Christ giveth Sight to a Blind Man.

 **A**nd they  
came to Jericho:  
and as he went  
out of Jericho  
with his disci-  
ples, and a great number of peo-  
ple, blind Bartimeus, the son  
of Timeus, sat by the high-way  
side begging. And when he  
heard that it was Jesus of  
Nazareth, he began to cry out,  
and say, Jesus, thou son of  
David, have mercy on me. And  
many charged him that he  
should hold his peace: but he  
cried the more a great deal,  
Thou Son of David, have mer-  
cy on me. And Jesus stood




still, and commanded him to be  
called. **S** And they called the  
blind man saying unto him,  
Be of good comfort, arise; he  
 calleth thee. And he, casting  
away his garment, rose, and  
came to Jesus. **A** And  
Jesus answered and said un-  
to him, what wilt thou that I  
should do unto thee? The blind  
man said unto him, Lord, that  
I might receive my sight. And  
Jesus said unto him, Go thy  
way; thy faith hath made thee  
whole. And immediately he re-  
ceived his sight, and followed  
Jesus in the way.






Luke xiii. 11. 17.

**A Woman of eight-**  
een years Infirmitie  
cured.

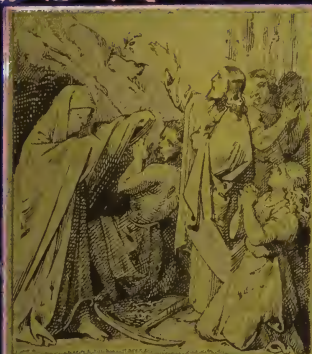
**And behold** there was a wo-  
man which had  
a spirit of in-  
firmity eighteen  
years, and was bowed together,  
and could in no wise lift up her  
self. And when Jesus saw  
her, he called her to him, and  
said unto her, Woman, thou  
art loosed from thine infirmity.  
And he laid his hands on her;  
and immediately she was made  
straight, & glorified God.   
And the ruler of the synagoge  
answered with indignation, be-  
cause that Jesus had healed







on the sabbath-day, and said  
unto the people, There are six  
days in which men ought to  
work; in them, therefore, come  
and he healed, and not on the  
sabbath-day. The Lord  
then answered him, and said,  
Thou hypocrite! doth not each  
one of you on the sabbath loose  
his ox or his ass from the stall,  
and lead him away to watering?  
and ought not this woman,  
being a daughter of Abraham,  
whom Satan hath bound, lo,  
these eighteen years, be loosed  
from this bond on the sabbath-  
day? And when he had said the-  
se things, all his adversaries  
were ashamed: & all the people  
rejoiced for all the glorious  
things that were done by him.



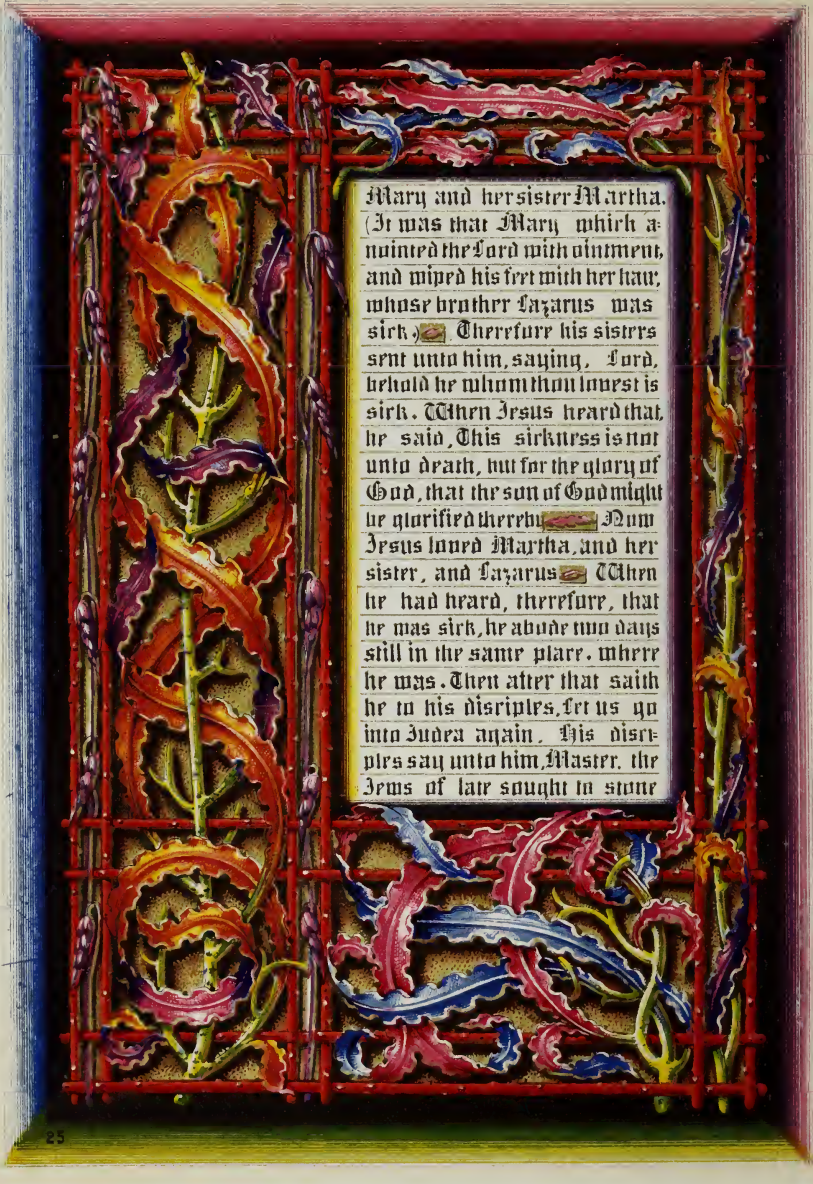
John xi. 1-44

## Lazarus raised from the Dead.




Now a cer-  
tain man was  
sick, named La-  
zarus, of Beth-  
any, the town of







Mary and her sister Martha.  
(It was that Mary which a-  
nointed the Lord with ointment,  
and wiped his feet with her hair;  
whose brother Lazarus was  
sick.) Therefore his sisters  
sent unto him, saying, Lord,  
behold he whom thou lovest is  
sick. When Jesus heard that,  
he said, This sickness is not  
unto death, but for the glory of  
God, that the son of God might  
be glorified thereby. Now  
Jesus loved Martha, and her  
sister, and Lazarus. When  
he had heard, therefore, that  
he was sick, he abode two days  
still in the same place, whither  
he was. Then after that saith  
he to his disciples, let us go  
into Judea again. His disci-  
ples say unto him, Master, the  
Jews of late sought to stone





ther; and worst thou thinkest a-  
gain?  Jesus answered,  
Are there not twelve hours in  
the day? If any man walk in  
the day, he stumbleth not, be-  
cause he seeth the light of this  
world. But if a man walk in  
the night, he stumbleth, be-  
cause there is no light in him.  
These things said he: and after  
that he saith unto them, My  
friend Lazarus sleepest: but  
I go that I may awake him out  
of sleep.  Then said his  
disciples, Lord, if he sleep he  
shall do well. Forbear, Jesus  
spake of his death; but they  
thought he had spoken of tak-  
ing of rest in sleep. Then said  
Jesus unto them plainly, La-  
zarus is dead. And I am glad  
for your sakes that I was not  
there, to the intent ye may be-



lieve; nevertheless, let us go  
 unto him. Then said Thomas,  
 which is called Didymus, un-  
 to his fellow disciples, Let us  
 also go that we may die with  
 him. ¶ Then when Jesus  
 came, he found that he had lain  
 four days already. ¶ Now  
 Bethany was nigh unto Jeru-  
 salem, about fifteen furlongs  
 off. And many of the Jews  
 came to Martha and Mary to  
 comfort them concerning their  
 brother. ¶ Then Martha, as  
 soon as she heard that Jesus  
 was coming, went and met him;  
 but Mary sat still in the house.  
 Then said Martha unto Je-  
 sus, Lord, if thou hadst been  
 here, my brother had not died.  
 But I know, that even now,  
 whatsoever thou wilt ask of  
 God, God will give it thee.

Mary



**¶** Jesus saith unto her,  
 Thy brother shall rise again.  
 Martha said unto him, I know  
 that he shall rise again in the  
 resurrection at the last day.  
 Jesus said unto her, I am the  
 resurrection and the life, he  
 that believeth in me, though he  
 were dead, yet shall he live,  
 and whosoever liveth and believeth  
 in me shall never die.  
 Believest thou this? She saith  
 unto him, Yea, Lord, I believe  
 that thou art the Christ, the  
 Son of God, which should come  
 into the world. And when she  
 had so said, she went her way  
 and called Mary her sister  
 secretly, saying, The Master  
 is come, and calleth for thee.  
 As soon as she heard that she  
 arose quickly, and came unto  
 him. **¶** Now Jesus was not



Martha





yet come into the town but was  
in that place where Martha met  
him. The Jews then which  
were with her in the house, and  
comforted her, when they saw  
Mary that she rose up hastily,  
and went out, followed her,  
saying, She goeth unto the  
grave to weep there. Then when  
Mary was come wher Jesus  
was, and saw him, she fell  
down at his feet, saying unto  
him, Lord, if thou hadst been  
here, my brother had not died.  
Then Jesus therefore saw  
her weeping, and the Jews also  
weeping which came with her,  
he groaned in the spirit, and  
was troubled, & said, Where  
have ye laid him? They said  
unto him, Lord, come and see.  
Jesus wept. Then said the  
Jews, Behold now he loved

him! And some of them said,  
Could not this man, which  
opened the eyes of the blind,  
have caused that this man  
should not have died? Jesus  
therefore again groaning in  
himself cometh to the grave.  
It was a rape, and a stone lay  
upon it. Jesus said, Take ye  
away the stone. Martha,  
the sister of him that was  
dead, saith unto him, Lord, by  
this time he stinketh: for he  
hath been dead four days. Je-  
sus said unto her, Said I not  
unto thee that, if thou would-  
est believe, even thou should-  
est see the glory of God? Then  
they took away the stone from  
the place where the dead was  
laid. And Jesus lifted up his  
eyes, & said, Father, I thank  
thee that thou hast heard me.





And I knew that thou hearest  
me always: but because of the  
people which stand by I said  
it, that they may believe that  
thou hast sent me. And when  
he thus had spoken, he cried  
with a loud voice, Lazarus,  
come forth. And he that was  
dead came forth, bound hand &  
foot with grave clothes, and his  
face was bound about with a  
napkin. Jesus saith unto them,  
Loose him, and let him go.





## Remarks of the Illuminator.

---

**The meaning**, spirit, and symbolism of Christian art, properly so called, are in general so little understood, that a few explanatory words may not be out of place.

**All** who have received a liberal education, are acquainted, more or less, with the symbolism of Pagan art, and can at once point out an Apollo, an Esculapius, a Venus, or a Mercury, by the costume, the expression, or some accompanying symbol.

**But, in the archæology** of Christian art, comparatively few are learned, or possess even so limited an acquaintance with the subject, as would enable them to discover an Apostle by the mode of representation, or by the symbols that accompany it.

**Designated**, as this interesting branch of study has often been, by the name of "Romanism," it is perhaps not difficult to account for the indifference or hostility with which, till lately, it has been viewed. Yet it was the opinion of Dr. Arnold, whose name is a sufficient guarantee for the soundness and liberality of his views, that pictorial art exercised a decidedly favourable influence on Christian feeling; and, in reference to the singular Pictures in the church of St. Stephano Rotondo, at Rome, he says—"Pictures of this kind I think very wholesome; not to be looked at as mere excitement, but as a sober reminder to us of what Satan can do to hurt, and what Christ's grace may enable us to bear," &c.

**The Arts** of the Middle Ages are founded on the legendary literature of the period which immediately preceded them. When the traditions of the first ages of Christianity began to assume a positive form, they supplied those subjects upon which early Christian art was first exercised, and which afterwards became Types, endowed with an almost sacred character, from which it appeared heterodox to depart, and ultimately giving birth to an earnest spirit, which diffused itself through the loveliest forms of Art, in its highest period of development.

**These Traditions** and Symbols, and the beauties of Art founded upon them, were all emanations, more or less pure, of the great and beautiful truths in which they originated; for the oral records of the first ages of Christianity owed their origin to something more substantial than the imaginings of dreaming Monks; and the wildest of them had, doubtless, an original basis of truth.

**As no portraits** or pictures, existed of the Apostles, or the great events in which they were concerned, it soon became customary to replace this want by particular symbols.

**The Evangelists** were first symbolised by Four Rivers flowing from the feet of Christ.

**The Apostles** were represented by Twelve Sheep, with Christ raised in the midst, as the "Lamb of God." The four symbols, which, in early Art, accompany, or sometimes represent the Evangelists, are the mysterious creatures of the Vision of Ezekiel. They were first assigned as symbolic accompaniments to the four principal Prophets; but afterwards, when a desire of connecting the Old and New Testaments pervaded the Early Church, they were transferred to the Four Evangelists.

**To St. Matthew** is assigned the Cherub, or human semblance—as beginning his Gospel with the human generation of Christ.

**To St. Mark**, the Lion—symbolising the Desert or Wilderness; as the beginning of his Gospel relates to "The voice of one crying in the wilderness."

**To St. Luke**, the Ox—as treating of the Priesthood of Christ, the Ox being the emblem of Sacrifice.

**To St. John**, the Eagle—because he soared upwards to the contemplation of the Divine nature of the Saviour.

**Considering** the interest which has of late years attached to this important subject, the Illuminator trusts that these few prefatory remarks on the origin and symbolism of Christian art may not be deemed obtrusive.\*

**With** the view to render the Decorations of these pages appropriate, and not merely idle ornaments, the Illuminator was of opinion that a series of the Apostles, with their accompanying symbols, as treated by the Early Masters of Christian art, would, with great propriety, form a principal feature of ornament; and he has, accordingly, moulded the rest of his plan conformably to the suitable introduction of such a series of figures.

**The decorative** details (which are all strictly original, and not borrowed from illuminated MSS.) have been also rendered, whenever opportunity occurred, appropriate to that portion of the text to which they immediately form the ornament. It has also been attempted, though with infinite variety of detail, to preserve throughout, certain general features of decoration, which should give continuity and completeness of effect to the entire volume.

**The figures**, &c., taken from the Old Masters, are not critically close copies. The object has been to adapt them to the present purpose, with all their general features of character and symbolism, and without losing any of their spirit, though frequently altering the detail. The colouring has, in every instance, been supplied by the Illuminator.

---

\* For copious information on this interesting subject, see the works of M. Capefigue—M. P. Durand—M. Didron—Lord Lindsay—the Treatises of the Benedictines—the "Rationale Divinorum Officiorum," composed by Durandus, in 1286—the Treatise of Miss Lambert; and, above all, the "Letters on Legendary Art," of Mrs. Jameson; to which I am much indebted in these prefatory remarks.



## Descriptive Index of the Miracles.

THE title-page contains a figure of the SAVIOUR, represented as in the act of speaking, in a niche, ornamented in a style corresponding with the rest of the volume.

Page 1 has an interlaced bordering of imaginary foliage, forming a niche, to receive the figure of ST. PAUL:—a form of border more or less closely adhered to throughout the volume. St. Paul, after an etching by Martin Shoen-gauer, is represented bearing the Gospels, and the sword with which he suffered decapitation. An illuminated miniature, of original design, represents the miracle of the WATER CHANGED INTO WINE: and vine-branches are introduced in the design of the border as appropriate ornaments.

Page 2.—The same subject. With a similar border, containing the figure of ST. MATTHIAS, holding the Gospels, and a lance,—the instrument of his martyrdom: after the fine design of Albert Durer.

Page 3.—Conclusion of the MIRACLE OF THE WATER CHANGED INTO WINE. With an ornamental border, containing a female figure, pouring wine, with vessels copied from ancient authorities. The tail-piece, at the end of the miracle, is formed of a vine-branch and wine-cup; and in the lower part of the border are drinking vessels of various forms. The whole of original design.

Page 4.—Subject, the WIDOW'S SON RESTORED TO LIFE. In the border is introduced a figure, representing the widow's son throwing back the shroud: and in the lower part of the border are the implements of the grave-digger, &c.

Pages 5 and 6 have borders composed of merely conventional ornaments; containing a miniature, representing the NOBLEMAN BESEECHING CHRIST TO HEAL HIS SON: of original design.

Pages 7 and 8 are enriched with borderings to the MIRACLE OF THE DISEASED CRIPPLE RESTORED. 7, containing a figure of the cripple raised, but

still leaning on his crutches; and 8, the same figure perfectly restored, allowing the useless crutches to fall to the ground. In the lower part of the border, the bed and crutches form the central ornament: and in the capital letter and tail-piece, the crutches are strewn with flowers.

Pages 8 and 9.—Containing the MIRACULOUS DRAUGHT OF FISHES: with borders formed of imaginary corals of brilliant colours, and other marine objects. P. 8 forms a niche, containing the figure of ST. ANDREW, bearing the cross on which he suffered crucifixion, from the fine etching of the artist known as "the master of 1446:" his principal works bearing that date. P. 9 contains the figure of ST. JOHN, from the same master: the sacramental cup which he holds, from which a snake is seen emerging, embodies the ancient legend, that, during his stay in Rome, an attempt was made to poison him in the sacramental wine; from which, the poison miraculously departed in the form of a serpent. The illuminated miniature represents one version of the miraculous draught of fishes; altered, to suit the situation, from an etching of the 15th century.

Page 11.—The border, as still enclosing the MIRACULOUS DRAUGHT OF FISHES, is entirely composed of marine objects, such as sea-weeds, shells, &c.; and the niche contains a figure, dragging to land an enormous fish. The whole of original design.

Page 12.—The border, for the sake of symmetrical effect, is the same as 11, but contains a figure of the FERROUS MAN: and the shells have been omitted.

Page 13.—Has a border composed expressly for the fine figure of ST. SIMON, after Raphael: the saw which he holds symbolising the martyrdom he suffered, by being sawn in two. The miniature in the lower part of the border represents the man sick of the palsy, who was let down through the roof, described in this page.

Page 14 is similar in design to 13. The miniature represents the act of healing the palsied man; the figure in the niche is one of the Evangelists, after Zuccaro, but unaccompanied by any symbol.

Pages 15 and 16.—Subject, the FIVE THOUSAND FED. In the borders the "barley loaves" and "small fishes" are made principal ornaments, with ears of corn interwoven, and other appropriate objects.

Page 17.—The border contains the figure of St. BARTHOLOMEW, after Albert Durer. He holds a knife, the instrument of his martyrdom. The illuminated miniature, CHRIST WALKING ON THE SEA, and other ornaments, are original designs.

Page 18.—The border contains the figure of St. PHILIP, after Albert Durer. He holds a sort of staff, with a cross at the top, from the tradition that he stayed the plague at Hieropolis, by holding up an image of the cross.

Pages 19 and 20 are merely decorative borders, the subject not appearing to suggest any feature of ornament as especially appropriate.

Page 21.—The border contains the figure of St. Jude, after the "master of 1446." St. Jude is generally distinguished by a halbert, as in the present instance, but sometimes by a cross reversed.

Page 22 has the figure of St. PETER, also after the "master of 1446." He holds "the keys," and the Gospels: he sometimes bears two keys, one of gold and one of iron; that is, the one of heaven, and the one of hell.

Pages 23 and 24 are enclosed in simply ornamental borders. The miniature, worked in gold, represents the RAISING OF LAZARUS.

Pages 25 and 26 have merely decorative borderings, in which it has been sought to give variety, without departing from the key on which the rest of the volume is composed.

Pages 27 and 28.—The borders enclose the narrative that precedes the resurrection of Lazarus, and contain figures of MARTHA and MARY, from etchings of the 15th century.

Pages 29 and 30.—The border of 29 contains the figure of St. THOMAS, after Lucas Cranach. The saint is represented as holding a carpenter's rule, or square; a symbol adopted from the legend, in which he is made the spiritual architect of the palace of King Gondoforas.—The border of 30 contains a figure of St. JAMES, after the "master of 1446." St. James, who travelled into the most remote lands to teach the truths of the gospel, is generally distinguished by the cockle-shell,—the badge of the pilgrim, or wayfarer for a sacred object.

Page 31, the last, is merely enclosed in a rich border of foliated ornaments: the tail-piece being from a fine etching of the beginning of the 16th century.

THE COVER.—It has been sought to render the cover also appropriate, by enriching it with medallions representing the principal miracles: it has been partly taken from a magnificent cover in carved ivory, executed in the 12th century, and enclosing a remarkable MS. of the Gospels, now in the British Museum. The designs of the medallions are original.

H. N. H.















Special 91-B

23171

THE GETTY CENTER  
LIBRARY



ON 11  
Man  
s. Park  
Hukr  
ohn